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whole Earth newsletter

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Rev. E. Richard and Nan L. Engstrom, appointees to Marshall Islands

40 APPOINTED FOR OVERSEAS SERVICE

In the first four months of 1978, the United Church Board for World Ministries has recruited and appointed 40 men and women for Christian service overseas. These appointments bring to 256 the number of persons in Board-related service on April 30, 1978. Of these, 161 are on Board support, that is, they are funded by UCBWM dollars.

Fifteen of the new appointees are supported by the Board. Twenty-two are financed by partner churches and institutions or will serve as volunteers. Three will be missionaries to the United States, bringing insights from Christians in their countries and enriching our witness as a worldwide community of faith.

In January, 1977 the Board of Directors of the UCBWM acted decisively to reverse the downhill slide in the number of missionaries and authorized a major effort to recruit more personnel, specifically emphasizing minority recruitment. It is not easy to reverse a long-term trend overnight, but the numbers already appointed in 1978 may indicate that we are beginning to turn the corner. The Rev. Elinor Galusha heads the Board's Overseas Personnel Office, and she has been assisted by the Rev. Joyce B. Myers, missionary-in-residence, and—since March— by Dr. L. Maynard Cathings. (See p. 16)

The 15 new missionaries on Board support will go to seven countries:

Rev. Christopher and Irene Burr, of Immanuel UCC, Cambridge, Md., will serve the church at Luanshya, Zambia (member of the United Church of Zambia).

Rev. E. Richard and Nan L. Engstrom, of Congregational United Church, Fairmont, Mn., are assigned to the faculty of the Biblical Training Center, Majuro, Marshall Islands.

Carol Geren, of First Presbyterian Church, Berkeley, Ca., for 15 years an educational missionary in Egypt under the United Presbyterian Program Agency, will teach English at the Uskudar Amerikan Kiz Lisesi in Istanbul, Turkey.

David T. Grogan, of First Congregational Church, UCC, Des Plaines, Ill., will teach mathematics at the Kafue Secondary School, Kafue, Zambia.

W. Robert and Frances C. Holmes, of First Presbyterian Church, Glens Falls, N.Y., will return to Sri Lanka where they were UCBWM missionaries from 1947 to 1960. Bob will be on the staff of the Study Institute of the Jaffna Diocese, Church of South India, and Fran will probably teach English at Uduvil Girls College.

A. Donn and Chelsea R. Kesselheim, of Black Forest Community Church UCC, Colorado Springs, Co.: Donn

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TURN TO PAGE 4 FOR SPECIAL SECTION BY AND ABOUT MISSIONARIES

Continuing the Missionary Herald, founded 1805.
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MESSAGE FROM THE EVP

This "Message" is written from the midpoint of a long-awaited sabbatical devoted to intensive study. I'm reading as widely as I can in the literature of "process theology." This is to update myself in a field of thought which has had an almost explosive growth since I did my doctoral work in it more than 25 years ago.

What is happening is not an exercise in intellectual curiosity! Seldom have I worked harder than in the mind-stretching days I devoted to Alfred North Whitehead's metaphysical masterpierce, *Process and Reality*, which provides the starting point for most process theology. Such satisfying mental effort sweeps one's mind free of the cobwebs of daily routine and administrative preoccupations.

But the real point is to test as strenuously as I can the hope that in this way of reconceiving the expression of Christian faith the power of that faith may become available in a fresh and renewing way. I found it so in the early 1950's when I returned from China, battered by the challenge of triumphant communism and by the erosion of traditional faith commitments framed without adequate reference to the modern world. Working through the meaning of divine love with the help of Whitehead, Hartshorne, and others gave me a theology to live by.

The point now is to test the fruitfulness of this perspective for mission—for communication to persons living all over the radically unifying world of 1978. One of the intriguing things about process theology is the way it helps us make contact with some of the most important factors in this world of mission—with Buddhist and classical Chinese thought, with ecological insights and commitments, with modern science, and, in a very special way, with the Bible. Some very hard digging is needed to test its possible relationship with liberation thinking, Marxism, and other approaches to justice and freedom.

At a party given in his honor, Whitehead was questioned as to how he regarded the early book he wrote with Bertrand Russell, *Principle Mathematica*, the monumental portal to modern logic. "I wish," he is said to have remarked, "that I'd been doing something useful like teaching young men to put bolts on trucks." What he meant, obviously, was not to repudiate his extraordinary work on general theory but to recall that there is much more to life than thoughts and thinking and that practical usefulness to human beings must come high on any scale of values.

Before long I expect to be back in the office doing the nuts and bolts work that Myles Walburn and others have been doing for me with gallant generosity. The hard daily work of mission—the teaching and healing and traveling and preaching and caring and helping—is the real payoff of all our thought and faith.

But undergirding and sustaining that practical work must be, I'm convinced, a clear vision of what ultimately is and what ought to be. Clarifying and intensifying that vision is my assignment just now during these very special days. Whitehead's vision of God quickens our own seeing: "God is the binding element in the world. The consciousness which is individual in us is universal in him; the love which is partial in us is all-embracing in him. . . . Every act leaves the world with a deeper or a fainter impress of God."

David M. Stowe

JOYCE MYERS WILL LEAVE BOARD

After 15 years as a missionary in Angola and two years as missionary-in-residence with the UCBWM in New York, the Rev. Joyce B. Myers will leave the end of May to take up a position in Atlanta, Georgia, as associate with the national staff of the UCC's Office of Church Life and Leadership (OCLL). Joyce will have special responsibility for relating OCLL to the four conferences of the Southern Region, which includes 11 states. By happy coincidence, Joyce will be sharing an office with Jane Cummings, one of the Board's former missionaries in India.

"A part of me still is—and always will be—in Angola," says Joyce, "but the chances of my returning there are indeed slim. It will be very, very difficult parting from the UCBWM."

Joyce, it will be a difficult parting for the Board too. We wish you Godspeed and much happiness in your new work.

NDABANINGI SITHOLE:

A REMINISCENCE

Religious News Service Photo

by John Reuling

Many people have asked me about the Rev. Ndabaningi Sithole, one of the three African leaders in Rhodesia who have joined with Prime Minister Ian Smith in the new interim government, a government set up to provide a peaceful transition from minority to majority rule.

I first met Ndabaningi Sithole in the early 1950's when, as Africa secretary for the American Board of Commissioners for Foreign Missions (now part of the UCBWM), I visited Mt. Selinda Institute in Rhodesia, one of our American Board schools. Sithole was then on the staff. He had an attractive, open, and friendly manner and was highly regarded by both students and faculty, missionaries and Africans. He also had a keen intelligence, high ideals, and deep devotion to the service of his people as a Christian leader.

During this visit I learned something of his background and life. Sithole's parents were simple people, illiterate and unsophisticated. He had had a year's schooling and then, at his father's behest, he left and took a job as "kitchen boy" in the home of white people.

One day when he was 15 he received a letter written in English from a cousin five years his junior. Sithole was furious that he could not read something written by a young child, and over his father's protest he left home and went to a school run by the British Methodists. It was late in the school year, and normally he would not have been admitted. But providentially the principal was Garfield Todd, an early advocate of African rights. He sensed the urgency and fire in this young boy and took him in.

Sithole did well in school, went on to get a teacher's certificate, and took a job teaching in a remote "bush" school. By this time he was married and had a family, but his passion for learning did not abate. By candlelight, after his day's work was done, he pursued a high school equivalency certificate and a B.A. degree from the University of South Africa, all by correspondence. He also conducted church services and preached.

In fact, Sithole wanted by now to go to theological school, be ordained, and serve the church full time. I approached some seminaries. Andover Newton was sympathetic but slightly doubtful about a man with a "correspondence" education. Nevertheless, they admitted him and he did credit to his studies there.

During his seminary years Sithole spoke in dozens of churches and summer camps, wrote dispatches in several languages for vernacular newspapers in Africa, and in his spare time washed windows and raked leaves to earn money. When I asked him about this, he said, "You allocate church funds to quite a few of us African students in America, and these funds are limited. If 10 of us could earn 10 percent of our expenses by doing odd jobs, that would mean you could give one more African student a chance."

While a student, Sithole also wrote a book that was for many years the definitive work on the political scene in Southern Africa, "African Nationalism." Published by Oxford in South Africa, it ran to two hard cover and two paperback editions and to translations into German, Italian, Japanese, Spanish, and Swedish.

Sithole returned in 1958 to Rhodesia as an ordained minister and devoted full time to religious work. But repression was increasing. Arrests became commonplace. After a long and prayerful struggle, Sithole turned to direct political action. Before long he was banished to a concentration camp. Then he underwent long years of imprisonment in Salisbury. After a brief release he was thrown in prison again, this time on charges of plotting to murder the prime minister. Now at last he is free again, and at last he has achieved recognition as a leader of his people.

As we watch the Rhodesian scene—so fraught with tension and emotion—we of the UCC can be both proud and grateful that we have as colleague Ndabaningi Sithole, one who—no matter what the short term result—has contributed so much to the inevitable final result—full recognition of the rights of all people.

For many years the author, Dr. John Reuling, served as a missionary in South Africa under the American Board of Commissioners for Foreign Missions, then as Africa secretary of the ABCFM and its successor, the UCBWM. He is now retired and lives in Tenafly, N.J.

Drawing Some Distinctions:

REFLECTIONS ON THE PLACE OF THE MISSIONARY TODAY

by Peter Gowing

Missionaries are usually so absorbed with their specific assignments—with being pastors, evangelists, educators, agriculturalists, social workers, etc.—that they forget these are but sub-vocations to their overriding vocation as missionaries. The reflections in this essay are at the top of one missionary's mind as he lifts his eyes temporarily from his own day-to-day tasks to the whole missionary work of the church.

Pretty much of what I have to say about the place of the missionary today falls within some thoughts on three distinctions:

- a distinction between missionary and fraternal worker;
- a distinction between Asianity and Christianity;
- a distinction between servants and friends.

Let us consider one of these.

Missionary / Fraternal Worker

As is well known, the English word "missionary" comes directly from the Latin *missionarius*—"one who is sent out." It is the exact equivalent of the Greek *apostolos*, the English "apostle." The appointment of certain Christians whose time, energies, and gifts would be devoted to missionary work began with our Lord himself, who chose from the disciples 12 whom he named *apostoloi* and sent out to preach the Good News. Over the wide centuries and on six continents, missionaries have followed their example and laid down the foundations of the world church.

As time passed, the role of many missionaries began to change. The churches founded by their pioneering efforts flourished; but instead of moving on, many missionaries stayed and became leaders and managers of the young churches. They took charge of church, hospital, school, and other institutions they had established.

Not surprisingly, the indigenous church members wondered when they would be allowed to take responsibility for the affairs of their church. Irritation in relations between foreign missionaries and national Christians increased. Even before World War II, the process of devolution from missionary to national church leadership began, but the process was greatly accelerated after the war, spurred by the rising tide of nationalism and the emergence of newly independent nations freeing themselves of colonial control.*

All this resulted in yet another role change for many missionaries. No longer pioneers and founders or leaders and managers, they now became servants and symbols. The principle was laid down that the missionary was to come at the invitation of the receiving church and be at its disposal. Thus, he or she came to be regarded as a symbol of the universality of the Christian church. By and large, this describes the place of the missionary today, at least in the mainline ecumenical denominations of Protestantism.

It would be more accurate to say that it describes the place of many who are called "missionaries." Historically the missionary has been seen as one sent from church to non-church, from Christian faith to non-faith or other faith. Therefore there has been some uneasiness in recent decades over the use of the term "missionary" for those whose basic assignment is to minister to people who are already Christian. And so, in an effort to find new designation for Christians in service of churches abroad, "fraternal worker" has been adopted in many places.

I daresay that such contemporary notions as *"The missionary's task is to work himself out of a job. . . . The age of missions is at an end. . . . Let's have a moratorium on missionaries. . . ."* pertain more to the activities of fraternal workers than of missionaries in the classic meaning of the term. Fraternal workers, like missionaries, are professionals, and their job is *being* fraternal workers. They can no more work themselves out of being fraternal workers than doctors can work themselves out of healing or teachers out of teaching.

Nor do I for one minute believe that the age of missions is at an end. And the call for moratorium I regard as a symptom of the difficulty of the fraternal workers' vocation. Obviously somewhere along the line they have either behaved so badly or been so poorly understood, or both, that calls for their withdrawal are seriously entertained.

All indications are that the need for fraternal workers and for missionaries has never been greater. They are needed because probably one-third of the world's people have still never heard the name of Jesus Christ. They are needed for specific ministries in specific situations. They are needed as agents

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The author has been a missionary of the UCBWM since 1960 on various assignments in Southeast Asia. He is at present director of the Dansalan Research Center, an ecumenical research and education center fostering reconciliation between Christians and Muslims in the Philippines.

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* The late Dr. D.T. Niles, world Christian leader from Asia, said that the UCBWM should be proud of its past. "You were the first in devolution," he said, "and decades ago took the leadership in turning over the reins to the young churches. You let your daughters grow up!" – Ed.

Even a Cup of Cold Water"

by Nelda Thelin

Tieba was tired. It was the height of the six-month dry season in Chereponi district, Ghana, and she had spent all day walking back and forth between her village of Nangbong and a dirty pond miles away where she must go to fetch water. When supper was over she said to her husband, Kofi, "I am so tired from walking all day in the hot sun to fetch water. But I hear that there are church workers in Chereponi who help people dig wells in their own villages. Would you go to Chereponi and talk with the man there about getting us a well?"

The next day Kofi got on his bicycle and rode to Chereponi to see Bob Thelin. Kofi explained that he had come for help in digging a well for Nangbong. Bob outlined the policy. The church was willing to help, he said, but they also wanted the people to rely on themselves, to take an active part in the projects in their village. The well-digging program begun in the district several years ago was now self-supporting, thanks to donations made by the villagers themselves. Bob asked Kofi to go back to Nangbong, gather the elders together, and raise the $300 needed for the well.

Three weeks later Kofi was back in Chereponi with the money. Bob and his Ghanaian well-digger went to Nangbong to site the well, showed the villagers how to dig the hole with hand tools, and told them to let him know when they struck hard rock. Water lies close to the surface in Chereponi district, but Bob knew that his team would have to blast through the rock to get at it.

Agenda

Many women in Africa spend two to four hours a day carrying water. This Kenyan is carrying a container with 50 pounds of water.

Within two months the villagers had their well. It was 26 feet deep and—for cleanliness' sake—cased with concrete. There was enough water for the domestic needs of the whole village of Nangbong and its 250 people.

Now Tieba walks only a short distance from her house to the well, carrying a water pot on her head. With bucket and rope she draws the clear water. Then she walks home to prepare the evening meal. Now there is a smile on her face. . . .

Bob and Nelda Thelin have served as Board missionaries in Ghana for several years in a comprehensive program of agricultural extension, evangelism, literacy, and health. Supported in part by funds from One Great Hour of Sharing, their work is a good example of what is accomplished through OGHS. The Thelins will be on furlough in the United States from August, 1978 to July, 1979.

RHODE ISLANDER GRATEFUL FOR VISITORS FROM SRI LANKA

In late 1977 **Rajan and Primrose Kadirgamar**, from the Jaffna (Sri Lanka) Diocese of the Church of South India, spent three months on a special mission of fellowship to the Rhode Island Conference of the UCC. The Rev. Charles E. Erb, pastor of the Kingston Congregational Church UCC, Kingston, writes to express his gratitude for the Kadirgamars' visit and ministry:

"I write out of absolute gratitude for the ministries of Rajan and Primrose Kadirgamar. Their presence among us has broadened our horizons, stretched our visions, and given us the motivation to be more concerned for our sisters and brothers in the Third World. Their message has been a revelation, and their personal testimony a sheer gift.

"What causes me to rejoice is that we have had the opportunity to receive in a non-threatening way the message so necessary for us to hear: the Third World church is vital. It is articulate. It is more theologically grounded and "doing" its theology more faithfully than we. Rajan's message has come to us with utter credibility. His sharing is offered in a manner that we are learning, and that is beautiful.

"It is a new and responsible thing to participate in such personification of mission. For the first time in my life I have come to feel that we are truly 'Partners in Mission.' My prayer is that a long and fruitful relationship may continue between the peoples and churches of Rhode Island and Jaffna."

As Others See Us...

From an Indian friend of the UCBWM, **MRS. SARALA BARNABAS**, who is professor of English, Ahmednagar College, India:

"I had the privilege of growing up at a time when missionaries were very important in the lives of Christians here in India. It would be naive for me to claim that all the missionaries I remember were paragons of virtue. Like the rest of us, they were human beings who, while striving to serve God, were capable of poor judgments and decisions and who could be lordly, overbearing, and just plain exasperating.

"My father taught philosophy in a [Christian] college, and [most of] the professors were missionaries. A special contribution made by these professors was that, along with mathematics, economics, and history, they taught their students the values which served as guidelines in their own lives. One learned the true meaning of godliness, self-discipline, and integrity because here were living examples of what people could strive to become.

"At an informal discussion with a church group in the United States, a man once said to us, 'To me the word "missionary" is a dirty word.' Obviously he had not known any missionaries."

From the Rev. D.S. Gabriel Dorairaj, senior pastor in the Madurai-Ramnad Diocese of the Church of South India, in a letter to **CHARLES and MARY ELLEN HEINEMAN** after their retirement:

"You both preferred to live in Indian houses in an Indian way, in simple style, not in mansions. Your dress was simple, your food not luxurious; your movements were on the level of the village people. This was a model to many of your Indian Christian leaders. You both were so humble in spirit and service that Christians and non-Christians do remember you and try also to live in a simple way. [When poor people appealed to you] you both responded, heard their difficulties and sorrows, and you helped them to help themselves with their own hands. I thank God for his marvelous plan of sending loyal missionaries like you."

From **TOM PATON**, UCBWM missionary in Tokyo, Japan, writing about going on furlough to the United States:

"I received a thousand paper cranes! The significance of this may escape you. Each crane is folded origami-style by the loving hands of the junior and senior high kids in my Human Dignity Club at the Japan Education University's Blind School, each part of a wish which is fulfilled when a thousand cranes are strung together. The wish was that Paton-san would return soon to Japan. Darn it, I cried."

From **WILLIAM MENSENDIEK**, UCBWM missionary in Sendai, Japan:

"At the annual missionary conference the moderator of the United Church of Japan, Rev. Toda, pleaded for the continuance of the missionary presence, for most of us are middle-aged with few younger lifetime replacements. He likened career missionaries to Abraham, who at God's call left home to sojourn in a foreign land in order to build a new people. He insisted that the foreign Christian presence is vital not only for the mission of the church here but for the well-being of the society in general."

From **KEN MULHOLLAND**, missionary in Latin America, writing from Guatemala about the death of an American Presbyterian colleague:

"Perhaps the most unforgettable eulogy was given by an Indian youth who had attended the last Sunday School class that Betty had taught before her illness. 'She asked us if we had any questions,' he began. 'Today I have a question. Who will take the place of Betty Wick? She was one with us in our language, one with us in our love for the integrity of our culture. And in the name of Christian cooperation she said a loud *no* to the exploitation of our people.' "

NEW APPOINTEES

(continued from p. 1)

will serve a special term of 11 months as interim principal at Tarsus Amerikan Lisesi, Tarsus, Turkey. In 1979 both Donn and Chelsea will go the Woodstock School, Mussoorie, India, where Donn will be academic vice principal and Chelsea will teach English. The Kesselheims served with the Board in Turkey from 1952 to 1957.

Helen D. Meisner, of Claremont (Ca.) UCC will be an elementary teacher at Uduvil Girls' College, Chunnakam, Sri Lanka.

Rev. Timothy A. and Ann E. Morrison, of High St. Congregational Church UCC, Auburn, Me., will be at Peki Blengo, Ghana, where Timothy will serve on the faculty of Peki Seminary in the field of Christian education.

Dr. Edith Siqueira, a pediatrician from India, will work with the community health program of Dansalan College in Iligan City, the Philippines.

Rev. Thomas Neil Thomas, of State Street Congregational Church, Portland, Me., will serve as chaplain at Kafue Secondary School, Kafue, Zambia.

Four others were appointed in December, 1977:

Robin and Frances Markham, of Neighborhood Church, Palos Verdes, Ca., will work at the Sefula Secondary School in Mongu, Zambia. Frances will teach English and health science, and Robin will handle a variety of engineering projects. In the 1960's the Markhams were UCBWM missionaries in Angola and Rhodesia.

Rev. Jerald and Lynda Stinson, of Almira Community Church, Almira, Wa., will serve at the church in Selebi-Phikwe, Botswana, member of the United Church of Christ in Southern Africa. Jerry has been a corporate member of the UCBWM.

Appointed as ASSOCIATES supported by their overseas employer—church or Christian institution:

Merritt G. Aljets, of Pomeroy UCC, Pomeroy Iowa, will teach English in the junior college section of the Osaka Jogakuin, Osaka, Japan.

Rev. Richard S. Brueseke, of Ladybridge Road United Reformed Church, Stockport, England, will be part of a team ministry at the Ladybridge Road Church.

Alvin H. and Marilee K. Scaff, of United Church Congregational, Greensboro, N.C., will both serve on the faculty of De La Salle University and the Manila Inter-Institutional Consortium, Manila, Philippines.

Anne E. Sherve, of Atonement Lutheran Church, Jamestown, N.D., will teach physical education at Izmir Amerikan Kiz Lisesi, Izmir, Turkey.

Nora D. Teikmanis, of First Church of Christ UCC, Pittsfield, Ma., will teach oral English in the junior and senior high departments of Hokusei Gakuin, Sapporo, Japan.

One associate was appointed in December, 1977:

Rev. William E. Downey, of Edgewood UCC, Cranston, R.I., will serve as pastor of the Apostle Paul Church (Schoneberg), West Berlin, Germany.

VOLUNTEERS :

Gene and Vivien Aulenbach, of Bausman Memorial UCC, Wyomissing, Pa., will serve in Belize for five weeks with Heifer Project International.

David and Vivian Bachausen, of First Congregational UCC, Sheboygan, Wis., spent two weeks in February with Heifer Project International in Belize. Dave is a dentist and Vivian a dental assistant.

Rev. David and Betty Lou Jamieson, of First Plymouth Congregational UCC, Lincoln, Neb., will work for three months with the Near East Mission as group facilitators. Dave is Nebraska Conference Minister.

Rev. John and Sharon Kemp, of St. Anthony Park UCC, St. Paul, Mn., will spend four months at Ahmednagar College, Ahmednagar, India, where John will be interim chaplain.

Nathan and Martha Knoll, son-in-law and daughter of India missionaries Ed and Frances Riggs, will do community development work among tribal peoples in South India.

Harold and Karol Leppink, of First Unitarian Church, Duluth, Mn., will be in Ghana for six months at the Evangelical Presbyterian Hospital, Adidome, where Harold will be staff surgeon and Karol health educator.

Elizabeth A. McClure, of First Church of Christ, Simsbury, Ct., will return for four months to the Woodstock School, Mussoorie, India, where she will again be a residence director.

(Continued on p. 16)

WHOLE EARTH NEWS BRIEFS

At a meeting of St. Louis ministers last winter, **HONOR ROLL MEDALLIONS** for 25 or more years of service were presented to eight retired missionaries and staff of the UCBWM. Together these men and women logged nearly three centuries in mission, an average of 35½ years apiece! They are: **Mrs. Florence Braun**, 25 years in St. Louis; **Mrs. Hilda Dietz**, 25 years in St. Louis; **Mrs. Marie Feierabend**, 36 years in India; **Sister Minnie Gadt**, 42 years in India; **Miss Hilda Huefe**, 36 years in Washington, D.C. and St. Louis; **Mrs. Rose Koenig**, 40 years in India; **Dr. and Mrs. James McKinley**, 40 years in the Philippines.

The medallions were presented by **Mrs. Dottie Miller**, member of the Board of Directors of the UCBWM and convenor for the Missouri Conference. One of the pastors present asked, "Is all that a part of OCWM (Our Christian World Mission) and is it still going on?" The answer, sir, is yes to both questions. In the first four months of 1978 the UCBWM has appointed 40 new missionaries to carry on where these others left off and to blaze new trails in Christian mission.

FRAN and ED RIGGS, UCBWM missionaries in southern India, are related to the Christian Fellowship Hospital at Oddanchatram. Ed reports that Dr. Cherian, a colleague on the hospital staff, has worked out a system of week-long village health camps that have taken hospital staff to 330 villages in the past year and a half. During each camp, all the resources of the hospital are concentrated on a single village. Some of the staff actually camp there. Starting at 6:00 a.m., they join villagers in environmental cleanup, conduct mass immunizations, give family planning counsel, and work with health guides—village people trained to provide basic care and to refer serious illness to the hospital. The aim of the program is to maximize the effectiveness of professional doctors and nurses, so few of whom are available in rural India. Ed Riggs comments wryly: "After relying for 30 years on doctor-oriented roadside clinics as the basic pattern for delivering health care, it is quite a jolt to realize they are not after all the best way."
(In April Ed and Fran Riggs arrived in the U.S. for a year's furlough.)

In April **FOUR YOUNG INTERNATIONAL VOLUNTEERS** from three continents arrived in the U.S. for a year of service in UCC institutions providing specialized care for children. They will serve until March, 1979, and they swell to 11 the ranks of these young Christians from abroad who are our colleagues in service. The four latest arrivals are: Mr. Nana Kwaku Nkatiah Bosom (Ghana) at the Evangelical Children's Home, St. Louis, Missouri; Ms. Gesche Stehr (Germany) at the Child Development Center, Lancaster, Pennsylvania; Ms. Midori Yoshioka (Japan), Elon Home for Children, Elon College, North Carolina; Ms. Jutta Zante (Germany), Uhlich Children's Home, Chicago, Illinois.

UNITED CHURCH BOARD FOR WORLD MINISTRIES
475 Riverside Drive New York, N.Y. 10027

On their way back to the U.S. after 25 years in Ghana, **DAVID and JOANNE DESMOND** stopped with the Rev. and Mrs. Benjamin Tettey in London. Mr. Tettey was a student in Mawuli under the Desmonds 15 years ago. Now he is a missionary from Ghana to the United Reformed Church, a union of Congregational and Presbyterian churches in England and Wales. There are many Christian Ghanaians working or studying in London, and Mr. Tettey helps the churches find ways to use them as Sunday school teachers, choir members, etc. This enriches the life of the congregations and provides a church home for the Ghanaians. Ben is paid by the churches in Ghana.

The clinic in Pinalejo, Honduras, of which **DR. JOYCE BAKER** is medical superintendent, reports that the program in midwifery is flourishing and that one course last year produced 28 new midwives. Among them was the program's first male midwife.

"Guinea Worm country" – that's the description **JIM WINTER** gives an area of Togo where his team recently drilled two wells with a rotary drilling rig that went into operation last July. A hand rig could not have penetrated the hard gneiss, quartz, and granite, and the rotary rig is literally a godsend. Now the people have good, safe, worm-free drinking water close at hand, and they're joyful.

In the UCBWM's **ANNUAL APPEAL** for 1977, 1,519 donors gave a total of $134,842.82, an increase over 1976 of 175 donors and more than $22,400. Under the **PLANNED GIVING PROGRAM**, 26 gifts were received in 1977 with a face value of $179,141.48. These monies are already at work in support of the Board's ministries around the world.

The "early warning system" of the **FOOD AND AGRICULTURE ORGANIZATION (FAO)** has predicted an increase in the world's output of wheat and coarse grains this year. It also expects larger cereal reserves. However, lest we be lulled into apathy, we should remember that one billion of the world's people still suffer from chronic malnutrition, and 35 million of these are in the U.S.A. Furthermore, because of drought and poor crops last year, some 26 countries with 230 million people are now experiencing severe food shortages–notably countries of Africa's Sahel, so disastrously hit by prolonged drought a few years ago, and of Southeast Asia (Laos and Viet Nam). Many American churches joined the ecumenical effort mounted in March by Church World Service to send a shipload of wheat to the people of Viet Nam. The purpose was not only to alleviate hunger in Viet Nam but to offer a gesture of reconciliation and good will and to put pressure on the U.S. government also to make an effort toward reconciliation.

Update on the Middle East: Lebanon

by J. Richard Butler

The continuing conflict in the Middle East, with its wide and dangerous ramifications, is one that Americans need to understand. We asked J. Richard Butler, Middle East secretary of the National Council of Churches, to bring us up to date. Dick, who visited the area in March, worked for seven years in Jordan as a representative of the UCBWM, for three years in Geneva with the World Council of Churches, and for four years with the staff of the UCBWM in New York.

Since 1975, the larger issues of the Middle East conflict have been fought out on Lebanese soil. These issues have included inter-Arab struggles—between Syria and Egypt, for example—as well as those related to the Israel-Palestine conflict.

The relative calm which the Syrian Army brought to Lebanon in 1977 did not extend to the South. There Israeli-backed rightwing Lebanese (dubbed Christians in the Western press) made common cause with the Israelis in trying to defeat the Palestinians, the major allies of the progressive, leftist groups in Lebanon (the so-called Muslims).

Israel saw the chance to wipe out the Palestinians as a political-military force in the area and thus to obliterate, once and for all, any national aspirations that Palestinians hold.

The Palestinians have seen themselves locked in battle with the Israelis and their allies and feel that their future existence "as a people" will be determined in South Lebanon. This is the only sanctuary they have left in the Middle East. Thus, the Palestinian attack on the bus near Tel Aviv and the Israeli invasion of South Lebanon should be seen as skirmishes in a continuing war and not as isolated events.

From the Israeli perspective, the attack on the bus was "a barbaric outrage that took 34 Jewish lives." The presence of Palestinian forces in South Lebanon represented a hostile army that had to be routed if Israeli lives were to be secure and if Palestinians were to be finally defeated, militarily and politically. One can read in Israeli statements the same justification for their actions that the U.S. military claimed after our "cleansing and pacifying" incursions into Cambodia during the Viet Nam War.

From the Palestinian perspective, the Tel Aviv operation had three goals: 1) to show how wrong was the Israeli concept of security based on territory and the holding of Arab land such as the Sinai or the West Bank; 2) to remind Messrs. Carter and Begin, on the eve of their proposed Washington meeting, that the central issue of the Middle East conflict is the future of the Palestinian people and not negotiations over Egyptian or Syrian territory; and (3) to remind the Israeli people that the alternative to direct negotiations between Israel and the P.L.O. is continued war.

The Israeli retaliation was expected to be swift and in-kind. Its massiveness has shocked many and created a backlash against Israel in U.S. public opinion. On March 14-15, a combined air, ground, and naval bombardment of South Lebanon began. Following the bombing—which included the use of U.S.-made cluster bombs, another parallel with Viet Nam—an Israeli force of some 4,000 to 6,000 began moving north into Lebanon. The nearly total destruction of villages and lives has been seen in full color on U.S. television. Fortunately, following the bus attack, several days of driving rain delayed the invasion. The weather helped provide a cover for people in the South who knew what was coming and fled. A stream of displaced persons moved north, and by the end of the exodus it numbered about a quarter million men, women, and children.

By that weekend (March 18-19) nearly 100,000 of them were streaming into Beirut. I saw them arriving by the truckload. Many had no objective, only a vague hope that food and shelter might be easier to find there than in the smaller cities and towns.

However, the Lebanese Government had little or no provision for these people in the first days of their exodus. A small tent city was erected at a sports stadium, but this soon proved inadequate.

The Middle East Council of Churches, a partner of the UCBWM, immediately organized a relief action, providing milk powder, clothing, and blankets from emergency stocks. An appeal went out through the World Council of Churches requesting $200,000 in cash as well as needed aid supplies. In response, Church World Service and its member denominations have raised almost $100,000. They have also shipped five tons of meat and 15,000 blankets.

In the midst of the turmoil, the Middle East Council of Churches issued an appeal for an end to violence. Said Gabriel Habib, the general secretary, "We believe that the perpetuation of violence on either side *cannot* be the solution and *cannot* lead to peace." He went on to say that peace and security for Israel will come only when accompanied by "a recognition of Palestinian rights" or, as some would say, Palestinian "self-determination."

Middle East Council of Churches - Utaqui

En route to Beirut

Directors Report

On Southern Asia Seminar

From December 27, 1977 to January 27, 1978, seven directors of the UCBWM and four directors of the Disciples' Division of Overseas Ministries spent a month in India and Sri Lanka at their own expense. Leaders were Telfer Mook and Constance Thurber of the joint Southern Asia Office and missionaries Patricia and Eric Gass of Bombay. Quoted here are a few observations and comments from seminar members about the church and its work in Southern Asia.

"The training of church leaders is happening! We visited two significant seminaries. The United Theological College in Bangalore is an old, established seminary with high academic standards, whose graduates hold high offices throughout the church. Tamilnad Theological Seminary in Madurai was an interesting contrast, for TTS is seeking new ways to respond to India's needs. Students live and work in the slums or participate in rural leadership development as part of their training. A strong worship life is central."

"Christians are making their influence felt, though they are less than three percent of India's population. In Bombay, where two million live as squatters, the Nagpada Neighborhood House reaches out to the slum and pavement dwellers. And through BUILD (Bombay Urban Industrial League for Development) there are ongoing health programs, day care centers, and a project aimed at developing human dignity."

UCBWM directors Judy Myrick and Paul Clayton and Disciples' DOM director Faye Feltner (center) are ceremoniously escorted into Maharastrian village.

"In cities, development programs tied to the local congregation have developed because of the local government's utter disregard for the plight of the slum dweller—for his need of basic sanitary facilities, good drinking water, community meeting houses, and satisfactory medical services. We talked with pastors engaged in energizing and politicizing slum dwellers. Some of these dispossessed have learned how to manipulate the bureaucracy. They are on the move!"

"Christianity means love and hope. These are essential ingredients in any healing mission, and this may be the most important reason for us to have medical missions in India. We saw our colleagues, Indian and non-Indian, model these Christian principles in their lives and work. We heard of and saw the significant impact of this modeling on the Indian people."

UCBWM SPONSORS SHAREHOLDER RESOLUTIONS

In recent weeks the World Issues Office has attended 13 annual shareholder meetings of major U.S. corporations to present UCBWM-sponsored shareholder resolutions, the issues ranging from bank loans to South Africa and sales of computers to repressive governments to foreign military sales and overseas political payments. This is a report on some of the meetings that have already taken place.

First National Boston Corporation: A resolution calling on the bank to halt its loans to the South African government and state-owned corporations received 8.2 percent of the vote—the highest shareholder vote ever received by any South Africa resolution. A similar resolution presented to *Manufacturers Hanover* received 5.5 percent. Without making any future commitments, board chairman Gabriel Hauge said that the bank is not now considering any loans to the South African government. He called the role of the church in his decision "the leavening in the loaf." At *Citibank,* Illinois Conference minister Sterling Cary spoke in favor of another bank resolution that received 4.6 percent of the shareholder vote, and at *Continential Illinois* for a resolution that received 8.2 percent of the vote.

Another South African resolution—this one asking *Union Carbide* not to expand its mining and smelting operations in South Africa—received 5 percent of the vote. Chairman William Sneath said that, although he opposed our resolution, church shareholder pressure was largely responsible for the strides that Union Carbide has taken in raising its wages for black employees, improving benefits, and signing and implementing Leon Sullivan's six principles.

Mobil, Standard Oil of California, and *Texaco* stockholders received resolutions addressing their companies' indirect sales of oil to Rhodesia and cast 3.23, 4.4, and 2.78 percent respectively for the resolutions. At *Newmont* shareholders cast 3.2 percent of the vote in favor of a report on the company's progress in implementing its global equal employment opportunity policy in Namibia.

A resolution presented to the shareholders of *Castle and Cooke* in Honolulu received a disappointing 2.85 precent of the vote. One encouraging note is the strong and unified support by the UCC's Hawaii Conference.

At *General Electric* a resolution asking the company to adopt certain human rights criteria in making arms sales to foreign governments received 2.9 percent. An *IBM* resolution asking the company to halt its sales of computers to repressive governments received 2.2 percent of the vote.

The issue of overseas political payments was brought to the attention of *Tenneco* shareholders in a resolution that received 4.59 percent of the vote. The company has acknowledged substantial overseas payments but has made no significant effort to curb future political payments.

books

Contemporary China—an unknown quantity to most Americans but home to nearly one-fourth of the human race—will be the focus of the churches' overseas study for 1978-79. Here are some Friendship Press materials you will want to have for yourself and your church:

China: Search for Community, by Raymond and Rhea Whitehead, $2.75, 0-337-00072-8. This new book on the subject of present day China is of special interest to the UCC because the Whiteheads are our own Board missionaries. From 1960 to 1976 they worked in Hong Kong, where they became widely respected as "China watchers." At present they are in Canada, where Ray heads the China program of the Canadian Council of Churches and Rhea works with the Joint Centre on Modern East Asia.

The Whiteheads' book explores the question that baffles us all: Why—and how—has this land been able to meet its people's basic needs for food, shelter, clothing, work, and health care better than most countries in the West? The Whiteheads do not indulge in political theorizing. Rather they give a solid historical perspective and review what has actually happened in China in the last 50 years, including a frank analysis of the loss of human freedom. Good reading and good food for thought as we consider our own society in the U.S.A.

Through the Moongate, by Leonard and Carolyn Wolcott, $4.00, 0-377-00074-4, (children). In China, walls sometimes have round openings called moongates. This book gives grade school children a chance to look through the moongate and glimpse the old China that was and the new China that is. This special anthology has stories, songs, poems, and imaginative line drawings.

China Look: Ideals of Life in Poster Art, $6.95, 0-377-69000-7. Not art for art's sake, but art with a serious moral and social purpose. These six posters imported from the People's Republic of China give a glimpse into the guiding ideology and ideals of the country today.

For a complete catalog of resources, write Friendship Press, 475 Riverside Drive—7th Floor, New York, NY 10027. The China materials listed above may be ordered from the Friendship Press Distribution Center, P.O. Box 37844, Cincinnati, OH 45237. Please use each book's code number when ordering, and send full payment with your order, adding 50 cents handling charge per book.

NINETY DAYS IN ADIDOME

by Helen Munson

Do you want to travel? are you looking for an experience that is different and worthwhile? Then see if the UCBWM can find you a place to do some volunteer service overseas. Such a working vacation has real compensations—travel, the experience of cross-cultural living, new friends, and the satisfaction of being (you hope) of some use.

Yes, there are provisos. Short term volunteers must pay their own way, for good stewardship of the Board's limited funds cannot allow travel expenses incurred for only short terms of service. They must bring certain technical skills, such as those of teacher, physician, engineer. And there must be good advance planning with the prospective hosts about work to be achieved.

Last year my doctor husband and I spent three months with Dr. Richard and Trudy Braun at the Evangelical Presbyterian Hospital in Adidome, Ghana. Adidome is a bush village, but in the hospital of some 120 beds, with 100-200 outpatients every day, the work load always exceeds available person power. The hospital serves an area of over 100,000 people, and because of its good reputation patients come from as far away as Accra, the country's capital, 85 miles distant.

From the physician's viewpoint, it was a fascinating experience. Diseases are encountered which we only read about and rarely see here in the U.S. Challenging surgical problems are present in great numbers—the challenge increased by the absence of technical facilities we are so accustomed to. The operating lights are poor; supplies are limited. One comes to have enormous appreciation for a scalpel that is sharp, a scissors that will cut.

We didn't work all the time. There were visits to neighboring villages to observe the teams of paramedical personnel in the under-five clinics that the Brauns have developed. These teams were immunizing children, treating simple ailments, and teaching mothers nutrition and health care. There was opportunity to participate in the lively faith of the Ghanaian Christians. Never will we forget the Easter morning service. Singing and dancing in the aisles may be too exuberant for us staid Westerners, but the spontaneous joy seemed just right in that setting and among those people.

We are sure we complicated the overworked lives of the Brauns, but we surely—and deeply—enjoyed our experience in Ghana. It is one we can highly recommend to all who appreciate and believe in the work of the mission around the world.

(Gowing - continued from p. 4)

of cross-cultural, inter-church communication. They are needed for their symbolic value as representatives of the universal church.

In this last connection, it is a happy development that today we not only have the old agencies for sending fraternal workers from the church in the West to the church in the so-called "Third World", but there are now also agencies (e.g., the World Council's Committee on the Ecumenical Sharing of Personnel) which facilitate the sending of fraternal workers from the Third World to the West. In 1973 some 209 Protestant agencies in the Third World were sending out a total of 3,411 missionaries and fraternal workers all over the world.

However, the last few years have seen a steady decline in the number of appointments to missionary or fraternal worker service from the mainline ecumenical denominations in the West. This has been due to several factors, one of which is the "crisis of faith" and "loss of nerve" that has touched many mainline ecumenical denominations, fostering negative attitudes toward the whole missionary enterprise and so diverting funds to other uses.

But last year the UCBWM's Board of Directors took as urgent priority the rebuilding of its corps of overseas personnel. Their action reflects a new appreciation of the fact that the challenge to the church to present a Christian alternative is not less but greater than ever. It reflects also the achievement of wholesome maturity in relationships between the different parts of the world church.

Asianity / Christianity

Which brings us to the second distinction I would like to draw, the distinction between Asianity and Christianity. Everything I (as a Caucasian working in Asia) say about "Asianity" can be said about "Caucasianity" or "Africanity" or "Latin Americanity." "Asianity" is the tendency of Asian Christians to stress their racial and cultural differences in such a way as to separate themselves spiritually from non-Asian Christians and isolate themselves from full participation in the world fellowship of the church.

Differences in race and culture are facts of human existence. But being a Christian means belonging to a worldwide community of faith that transcends all our social differentiations and loyalties, all our earthly patriotisms. It takes priority over distinctions of sex, economic status, nation, or race.

Asianity (or Caucasianity or Africanity, etc.) tends to ignore that priority and affirms racial and cultural priorities in a way that excludes non-Asians. Now let us acknowledge at once that Asianity is an understandable reaction to Caucasianity. Western colonialism came with un-Christian notions of the racial and cultural superiority of the white man vis-a-vis the brown, yellow, red, and black man.

Unfortunately, many Western Christian missionaries too were infected with these notions and tended to believe that true Christianity in Asia or Africa or Latin America had to resemble in form and style what had developed in the West. They confused Christianity with their own Caucasianity. The miracle is that in time most Asian and African Christians were able to detect the difference between the two.

The collapse of Western colonialism brought with it the demand by Asian and African Christians that foreign church people loosen their control of church life so that nationals could work for the accommodation of the Christian church and religion to the contexts of their world. The misfortune, however, is that in some places the accommodating has been carried on in an anti-Western mood and with a disposition to reject out-of-hand the white man and all his ways. Thus the rise of Asianity as distinct from Christianity.

But Asianity (and, please God, Caucasianity too!) is not beyond redemption. There is, for example, a concern about Asian theology, for theology shaped *by* Asians *for* Asians in the Asian context. This is fine *provided* that the theology which emerges is recognizably Christian and is at the same time a contribution to the theology of and for the whole body of Christ.

Or take the matter of indigenization of worship and style of church life. To dress the Christian gospel, worship, and community life in clothes familiar to Asian (or African or Latin American) societies is certainly a vitally important thing to do, if the church in those societies is not to exist in cultural isolation.

The danger, however, is that the church in a given place can become so tied to the culture that it effectively isolates itself from the worldwide church and its missionary obligations. It is at this point that fraternal workers *from* all the church *to* all the church become so tremendously important. Fraternal workers can be and ought to be agents of the universal church who inhibit the church in a particular place from becoming too domesticated in its surrounding cultural paganism. As Dr. Gerald Anderson put it, "the foreign missionary presence in the life of any church should serve as a particular reminder of the 'alien' nature of the gospel to *every* nation and culture."

Leaders of the Christian Conference of Asia give us a salutary warning: "The Western world is passing through a deep crisis in faith. All the sickness of the affluent which Jesus described is apparent in Western life. There are urgent missionary needs today in the countries from which the modern missionary enterprise originated."

Right! So let fraternal workers from the churches in Asia and Africa and Latin America continue to minister to the urgent missionary needs in the West; and let fraternal workers from all parts of the church continue to minister to equally pressing missionary needs of the East and South and North. Eschewing anything like Caucasianity or Asianity or Africanity, let the fraternal workers come from all the corners of the world to all the corners of the world; and let them receive and let them share the rich and diverse treasures of the Christian faith and experience which God has given Christian people in every place.

Servants / Friends

Finally, the distinction between servants and friends. Earlier I pointed out that the missionary (as fraternal worker) is today invited by the receiving church to be at its disposal as a servant. Possibly the time is now upon us when we can move beyond the description of servant

(concluded on p. 14)

(Gowing - continued from p. 13)

and describe the fraternal worker's role as that of lifelong friend—Christian friend.

Despite its venerable usage in scripture, the word "servant" has in many cultures connotations contrary to the spirit of a wholesome relationships—connotations of slave, hireling, paid employee, connotations of servility.

The word "friend", of course, is likewise a culturally loaded term. But fortunately we are guided in our understanding of Christian friendship by the words of our Lord himself (John 15:12-17). Jesus points out that one can show no greater love than by giving up his life for his friends. "No longer do I call you servants," Jesus says, "for the servant does not know what his master is doing; but I have called you friends. . . . This I command you, to love one another."

Fraternal workers as loving, self-sacrificing Christian friends. Christian friendship as the basis of national church/fraternal worker relationship. Are not these concepts an important improvement over "servant"?

A plea for Christian friendship between national churches and fraternal workers may come as some surprise. Surely among Christians friendship ought to be a given. But there are stresses and strains. The calls for moratorium on missionaries; fears of religious neo-colonialism; quarrels over the receipt and disposition of funds from abroad; anxieties about salaries and lifestyle and about whether to go or stay and about who is in charge and who is subordinate—are not all these signs of the absence of Christian friendship in national church/fraternal worker relationships?

Blaise Levai, an American Christian formerly a Methodist missionary in India, uses a paraphrase of I Corinthians 13 to convey the image of the missionary as loving Christian friend. I close by quoting some of his lines and commend them for your meditation:

Though I speak in the dialect of
the people I serve
and can preach with the eloquent
power of a fiery evangelist;
though as a surgeon I can operate
with skill; though as an agri-
culturalist
I can raise acres of high-grade
river rice;
though I as a teacher can deliver
learned lectures, but
do not have love, my message is
empty . . .
And though I share my possessions
and give money to the poor,
but do not help my brother
to become a strong, independent
follower of Christ,
I achieve absolutely nothing.
Love, if it is genuine in the life
and work of a missionary,
is patient and contructive;
it does not seek for position
and prestige.
Love is glad to see a competent
national in charge
and envies not. Love seeks to train
an indigenous leadership; it does
not cherish inflated ideas
of its own importance;
it is never anxious to impress.
Love tries to identify itself with
people and is never puffed up.

In fact, love never fails!

CONCERNING DIRECT GIFTS OVERSEAS

It has come to the Board's attention that some churches and individuals have been receiving direct requests from persons overseas for money, clothing, and other help.

It is the policy and practice of the UCBWM to channel aid through our partner churches and institutions. The Board does not make—nor does it encourage—grants to individual Christians. When a U.S. church or member receives a request for help, the Board will be glad to hear about it and to get in touch with the writer, asking him to channel his request through his national church body. This keeps the decision-making about use of resources in the hands of the overseas church, where it belongs.

Chronicle

FURLOUGHS

Barbara and Guy Alling (Sierra Leone), 6 months beginning September.

Elizabeth and Robert Avery (Turkey), 5 months beginning August.

Aiko and Anthony Carter (Japan), 3 months beginning June.

Jeanne and Ronald Fujiyoshi (Japan), 1 month, July.

David and Padma Gallup (India), 12 months beginning June.

Margaret Garner (Japan), 2 months beginning July.

Eric and Patricia Gass (India), 6 months beginning June.

Martha and Richard Lammers (Japan), 11 months beginning May.

Gerda and Manfred Laun (India), 12 months beginning June.

Fay Linder (Turkey), 3 months beginning June.

Michael and Ruth Lockwood (India), 3½ months beginning April.

Edward and Frances Riggs (India), 12 months beginning May.

Grace Robertson (Japan), 3 months beginning July.

Ruth and Wallace Robeson (Turkey), 12 months beginning August.

Nelda and Robert Thelin (Ghana), 12 months beginning August.

James and Jean Winter (Togo), 6 weeks, August.

LEAVE OF ABSENCE

Kyoko Grant, Japan

Yoko and Yoshio Maruyama, Philippines

COMPLETION OF TERM

Bradford and Jean Abernethy, Thailand (1976-1978). Brad served as pastor of the community church in Chiang Mai.

Carol Brady, Japan (1976-1978), Oral English teacher, Kobe College.

Gertrude and Richard Braun, Ghana (1956-1978). Dick was medical superintendent of the Evangelical Church Hospital and Trudy was acting matron and worked with the program of village well-baby clinics.

Charles and Juanita Chakerian, Taiwan (1976-1978). Charles taught at Taichung and Tainan Theological Seminaries.

Suzanne and William Graffam, Ethiopia (1958-1978). William was pastor of the Evangelical Church of German-Speaking People.

Jane Griesy, Japan (1976-1978), Oral English teacher, Seibe Gakuen Girls' School, Yokohama.

Harold and Mary Ruth Hanlin, Micronesia (1947-1978). The Hanlins retired from Board service in 1973 but continued to work with the United Bible Societies on a critically-needed translation program in Micronesia.

Claire McCurdy, Japan (1975-1978), Oral English teacher, Nagasaki Junior College.

Julia Miller, Japan (1976-1978), English teacher, Fukuoka Jogakuin.

John Nelson, Japan (1976-1978), Oral English teacher, Hokusei Gakuen Girls' School, Sapporo.

Beverly Reed, Japan (1977-1978), English teacher, Okinawa Christian Junior College.

Elizabeth and Paul Streich, Ecuador (1945-1978). The Streichs were teaching in a private elementary/secondary school in Quito. They previously served with the United Andean Indian Mission.

Jerry and Sondra Van Sant, Indonesia (1975-1978). Jerry was Church World Service Representative.

Yoshichika Yamashita, Thailand (1975-1978), on the Chaplain's staff, Payap College, Chiang Mai.

DEATHS

Richard E. Maynard, newly retired missionary to Turkey (1934-1977), on April 18, 1978, in Chicago, Illinois, aged 65.

Born of missionary parents, Dr. Maynard served first as teacher, then principal at the Tarsus Amerikan School until 1964 when he moved to Istanbul to become Educational Advisor for the three Board-related schools and was their official representative in Ankara. Dr. Maynard was also the Business Manager of the Izmir School from 1972 until retirement in 1977.

Surviving are his wife, Georgianna (5319 S. Kimbark, Apt. 1-A, Chicago, IL 60615), and two brothers, Edward and John.

Mary Edna Myers, former missionary in China (1914-1918, 1920-1926, 1933-1942, 1946-1952), on March 3, 1978, in Hanover, Pennsylvania, aged. 91.

Miss Myers taught in the Hoy Memorial Hospital School of Nursing and developed public health programs in the Yoyang and Yuanling districts of Hunan. She shared in the founding of the Rennie's Mill Clinic serving refugees in Hong Kong in the 1950's.

Surviving are a sister, Mrs. Emma Hoke (102 S. 12th St., Lantana, FL 33462), a niece, Mrs. Marie Harman (445 W. King St., Littlestown, PA 17340), and a nephew, D. L. Hiltibridle (R.R. I, Biglerville, PA 17301).

Emma B. Noreen, former missionary in China and the Philippines (1926-1970), on January 31, 1978, in Staples, Minnesota, aged 77.

Miss Noreen was the Superintendent of the Nursing School of Harwood Memorial Hospital in Fenyang, China, and Assistant Administrator of the Hospital. In the Philippines she served as Director of in-service nursing education at Silliman University Hospital and was an Instructor in the School of Nursing, Business Manager and Treasurer of the Brokenshire Memorial Hospital in Davao. The Chapel at Brokenshire Hospital is named after her.

Miss Noreen is survived by a nephew, Gordon Gessner (1009 Grove St., Brainerd, MN 54601), two sisters, Florence (same address), and Mrs. L.H. Odland (Rt. 1, Box 31, Wadena, MN 56482), and two brothers, Roy (Star Route 1, Brainerd), and Henry (753 Cooper Ave., Yuba City, CA 95991).

Isabel M. Rudolph, former missionary in Rhodesia (1964-1969) and Turkey (1972-1975), on February 1, 1978, in Omaha, Nebraska, aged 65.

Mrs. Rudolph worked as Matron and Instructor of student nurses, supervised wards, the TB sanatorium, and children in the orphanage at Mt. Selinda Hospital, Rhodesia. In Turkey she served as a nurse at the hospital in Gaziantep.

Mrs. Rudolph is survived by her brother, Frank Correll (540 N. "I" St., Fremont, NE 68025), a nephew, Alex Legge (2150 N. "I" St., Fremont), and her brother-in-law, George Rudolph (1506 N. Colson St., Fremont).

Carl S. Sipple, former missionary in Japan (1930-1941, 1948-1967), on April 16, 1978, in Crossville, Tennessee, aged 74.

Mr. Sipple served at North Japan College as a teacher, translator, member of the College Board of Trustees, and liaison missionary between the College and the Board. He was Director of the Tohoku Branch of the Japan-America Society.

In 1968 Mr. Sipple was awarded the Order of the Sacred Treasure, 4th Grade of Merit, a recognition of service by a foreigner to Japan, by the Japanese Government on behalf of the Emperor.

Surviving are his wife, Edna (P.O. Box 226, Pleasant Hill, TN 38578), a daughter, Marjorie S. Daugher, and a son, Paul.

Gladys Boorem Yost, former missionary in Ghana (1959-1962), on January 25, 1978, in Pennsylvania, aged 83.

Mrs. Yost served as teacher of nursing and administrator of the School of Nursing at Wora Wora Hospital in Ghana.

Surviving is a sister-in-law, Mrs. Calvin Yost (Rt. 1, Box 569, Cresco, PA 18326).

Nina C. Zaugg, former missionary in Japan (1906-1927, 1930-1942), on March 24, 1978, in Duarte, California, aged 94.

Mrs. Zaugg served at the North Japan College in Sendai.

Surviving are two sons, David (1205 Sand Key, Corona del Mar, CA 92625), and Harold (270 E. Park Ave., Lake Forest, IL 60045), and a daughter, Mrs. Clark M. Chamberlin (92 Burr Ave., Binghampton, NY 13903).

GIFTS RECEIVED IN MEMORY OF:

Mrs. Margaret G. Alvord
Mrs. H. Kelvin Magill
Karl and Meta Beck
Rev/Mrs William H. Daniels
Marguerite Bicknell
Miss Isabel Hemingway
Mrs. Hedwig Bilecki
Mrs. Helen M. Davis
Mrs. Dorothy Bushnell
Mrs. Joseph R. Ferrari
Ms. Frances Clapp
Rev. Paul V. Griesy
Floyd and Laura Funk
St. Paul's UCC, Colgate, Wis.
Carol "Rusty" Goodrich
Mr. Thomas Goodrich
Dr. Fred F. Goodsell
Rev. Marie Tolander
Mr/Mrs Lincoln Goodsell
Rev/Mrs Everett Blake
Rev. Ward Hartman
Rev/Mrs William H. Daniels
Miss Alice Lindsley
Mr. Paul H. Nilson
Louise Meebold
Miss Isabel Hemingway
Dr. Robert V. Moss
Grace UCC, Hanover, Pa.

(continued on p. 16)

(Appointees - continued from p. 7)

Fern Frances (McCann) Smith, of Wayzata UCC, Wayzata, Mn., will spend a year as library assistant at the Uskudar Amerikan Kiz Lisesi, Istanbul, Turkey.

George H. and Frances J. Winslow, of the UCC, Cedar Falls, Iowa, will spend six months at the Asian Rural Institute, Nishinasuno, Japan. George will work in such areas as cottage industry skills, food preservation and general maintenance. Frances will serve in the ARI library.

Three INTERNATIONAL ASSOCIATES will come from Ghana representing the Evangelical Presbyterian Church there:

Benony Kwasi Agboka, dean and teacher of agriculture at Mawuli Secondary School, will be at Doane College, Crete, Neb., and the Nebraska Conference, Lincoln. His visit is part of the Third World Presence program of the 1977 Family Thank Offering. He will arrive in September.

Rev. Albert Y. and Fortune Wurapa will serve on the staff of Penn Central Conference, Harrisburg, Pa. from July 1, 1978 to June 30, 1979.

STENHOUSE, CATCHINGS JOIN UCBWM STAFF

Two old friends of the Board joined the staff in March, Dr. Richard E. Stenhouse, who will serve as the associate regional secreatary for Africa, and Dr. L. Maynard Catchings, the new associate secretary for overseas personnel.

Dr. Stenhouse graduated from William Penn College and holds a sheaf of graduate degrees: M.A. from Haverford College, M.Div from Union Seminary, and Ph.D. from the University of Denver. An ordained minister of the United Presbyterian Church, U.S.A., he has most recently served as a UCBWM missionary at the Evangelical Presbyterian Church Seminary in Peki, Ghana. Before that he was dean of students at Paine College in Georgia.

Dr. L. Maynard Catchings also comes from wide experience both at home and abroad. A graduate of Prairie View State College in Texas, he has a B.D. and an M.A. from Howard University and has completed other post-graduate studies at Chicago, Yale, and Rutgers Universities. He has served as a parish minister in both the United States and Singapore and worked with young people in Singapore through the American School and the YMCA. For two years he was executive secretary for development education (Council of Christian Social Action) in the UCC, and most recently he has been a special assistant to the general secretary, Office of Interpretive Relations of the National Council of Churches. Extracurricularly, he is on the governing council of the town where he lives, Montclair, N.J.

(Gifts - continued from p. 15)

Miss Mary Myers
Rev/Mrs William H. Daniels
Rev. W. Carl Nugent
Mr. Richard G. Nugent
Mrs. Dorothy B. Ross
Mr. Paul H. Nilson
Rev/Mrs W. T. Baur
Mrs. Isabel Rudolph
Miss Isabel Hemingway
Mrs. Gladys Schaefer
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Miss Zarohi Topakbas
Miss Isabel Hemingway
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"Rice Planting" by Japanese artist Takeji Asano is featured on the cover of the UCBWM's current *Annual Report and Calendar of Prayer.* If you would like an 8½" x 11" copy suitable for framing, please send $1.00 to the UCBWM, attention Ms. Judith Go.

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To the UCC minister: We hope that you will find the Newsletter useful for your church family. Will you please see that it gets to the chairperson of your Mission Committee when you have finished with it?

If you are now receiving the *Whole Earth Newsletter*, either as a single copy or in bulk, we shall greatly appreciate your sending us $1 for each year's subscription to Ms. Judith Go at UCBWM.

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